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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

JUNE 20 to JULY 19

Healing: The eternal life implanted in me at the dawn of creation is now a living flame, and I manifest perfect health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: My finances flourish, because I have a living consciousness of the eternal, omnipresent substance of Spirit.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

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Health and Prosperity

MAN HAS FREE WILL

CHARLES FILLMORE

GOD IS THE all-possibility. God's man is that all-possibility expressing itself in a being called man. God's man has within him the all-possible ability to make himself manifest in accordance with the laws of his principle. Natural man, the Adam man, is the central I AM of God's man drawing upon and bringing to consciousness in externality all that has been involved in his principle.

So that he may be more than an automaton man has free will, which makes him virtually equal to God as a creative agent. Hence it is written that he thought it not robbery to make himself equal with God; also Jesus when He quoted the Old Testament and thereby indorsed:

"I said, Ye are gods,
And all of you sons of the Most High."

When this supreme gift to man of freedom of will is understood and all that it implies is used in adjusting

the many contradictions that appear in man's acts, w
shall cease our questioning about the origin of goo
and evil, sin and death. Man can conjure up states
mind and their objectives far remote from the idea
implanted in him. Because of his creative imaginati
he can originate situations that have no parallel in Go
Mind. Also he can even imagine God to be the auth
of good and evil. The Jews accused Jesus of doing H
good through the power of Beelzebub, the heathen g
of evil.

Natural man, reasoning from his plane of relativi
is forever asking the question, If God is good and ma
His image and likeness, is good, how can evil ex
and where did it originate? Evil as an entity does n
exist. A combination of effects has produced a con
tion in the world called evil, but it has no reality a
can be dissolved by a change of mind on the part
those who give it place in their life. Man is an
vention of God; God has given him the ability to bri
forth His own perfection. He passes through ma
states of consciousness in attaining the perfect m
planned for him by His creator.

A student at school makes many mistakes in getti
the answers to His problems. However no student pu
the stamp of evil on his errors; he dismisses them a
goes on to the attainment of his goal. So the wise m
does not dignify as evil his shortcomings, nor mou
over them as the devices of any imaginary being call
the Devil. Jesus is the great example for all men
handling evil or "Devil." Satan to Jesus was evil, o
which spiritual man had dominion. Sometimes
showed its transitory reign, as in the temptations in
wilderness, again He exercised authority and relega
evil to its proper place.

In the development of the spiritual spark implanted man in the beginning it is necessary for him to ercise his dominion and authority over the mental lms. "He taught them as *one* having authority." ose who cringe and tremble in the fear of Devil evil are weaklings. Affirmations of their innate au- rity will create in them a power of which they had comprehension. Jesus cast out the demons with His rd, and we are commanded to do likewise. These or states of mind are of our own creation, and we given authority over them. Our appetites and ssions are self-developed, the result of oft-repeated ercise of a habit. The Chinese illustrate it thus: irst the man takes a drink, then the drink takes a nk, then the drink takes the man!" So Shakespeare s, "How use doth breed a habit in man."

Notwithstanding appearances it is just as easy to m a good habit as a bad one. They both stem from same I AM and are under like laws of culture. The t is it is easier to be good than to be evil. If it were so there would be more evil persons in the world n good and civilization would disappear.

The determination of the individual is the nucleus und which the idea of good or evil revolves. This also the factor that develops the genius from com- n stock. Form the ideal in your mind and build und it by continual thinking and acting. Emerson d of Plato, "He was born to behold the self-evolv- power of spirit." You and I are also born to that d; all we need is the will to work. Jesus had the sciousness of the Spirit in Himself and all men, He had to work as we do to make it manifest. e Scripture states that He prayed all night. Prayer Him was the process by which He evolved the

Son of God. He prayed to the "Father who is in
cret" and the Father "who seeth in secret" reward
Him openly.

As a child Jesus was obedient to His earthly pare
Joseph and Mary, but as He grew in spiritual und
standing He saw that they were the temporary a
nue through which He was enabled to make His adv
into earthly conditions. For instance, when He v
ministering to the multitude His mother and
brothers sought to speak with Him. He refused
see them and repudiated their human relationsh
"Who is my mother? and who are my brethren?" s
He. "Whosoever shall do the will of my Father w
is in heaven, he is my brother, and sister, and mothe
It is popularly taught that Jesus was the Jewish M
siah who was to come through the lineage of Dav
This He also denied. "While the Pharisees w
gathered together, Jesus asked them a question, sayi
What think ye of the Christ? whose son is he? Th
say unto him, *The son* of David. He saith unto the
How then doth David in the Spirit call him Lo
saying,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

If David then calleth him Lord, how is he his son

Thus we find that from the time that Jesus c
cerned that God was His Father He was loyal to H
spiritual ancestry, and impressed that great truth
His followers. "One is your Father." "One is yo
teacher, and all ye are brethren."

When Jesus named Peter as representing the fa
upon which He would build His church He used
word *ecclesia,* meaning "the called-out ones." T

ase "called out" can be taken to mean those who called out from the multitude to do a certain work, t may refer to those who through faith call out r spiritual faculties.

Man has to develop his spiritual nature by first eving that it exists and then acting on it through n. Jesus gave Peter (faith) the keys to the king- of heaven and told Him that whatever He af- ed in the earth would be confirmed in the heavens, whatever He denied in the earth would be loosed lenied in the heavens. When we realize that the th" represents the conscious realm and the "heav- the all-potential supermind realms, we have key to an infinite expansion of ability of every de- ption.

We all have implanted within us seed ideas that can cultivate and demonstrate mastery and domin over all the ills of the flesh. Jesus gave this power His followers. "Whatsoever ye shall ask in my e, that will I do." "All authority hath been given me in heaven and on earth." The ills of humanity e never so manifold and the panaceas never so erous as at present. Yet the prime causes of those are but little understood because the wise leaders ur age have not been spiritually enlightened.

The deep things of God have confounded the mighty. advent of the Sons of God is taking place right in midst, and as in the time of Jesus, we are accused asting out demons by the prince of demons. Even e of those who have received the quickening of Spirit that evidences the new life in Christ are fied at its earthquakes in soul and body and fly aterial aids to stifle the redemptive power of the it. Even the medical fraternity have taken into con-

sideration the increase of mental cases in their hos
als and added psychiatry to their studies. Howe
something more than the probing of the soul is ne
sary to discover the source of the aberration of
human mind when it fails to grasp the mind of
Spirit. In the regeneration or new birth the wh
mind of man is transformed from a mortal to an
mortal base; the natural man is taught spiritual mas
and control of the fleshly sensations and appeti
In the regeneration all life's tangled ends are straig
ened out and the ills of mortality healed. But
remedies are not found without but within, as Rob
Browning truly says:

"Truth is within ourselves: it takes no rise
From outward things, whate'er you may believe
There is an inmost center in us all,
Where Truth abides in fulness."

This Day

Ysobel Stoneman

Out of all the world this day
Nought but good will come your way,
Peace and harmony and love—
Yours by grace of God above.

Knowing this, your path's made light.
Seeing this, your feet walk right.
Claiming this, great wealth confess.
Using this, each one you'll bless.

The Cart before the Horse

A TRUE EXPERIENCE

PATRICIA NELSON

"DO YOU REMEMBER Bea McHugh?" May Allison asked me.

I had stopped off on a trip East from the st Coast for a few days visit with May, my girl- d friend, who was a county nurse in the Missouri rks.

"Yes, quite well," I replied.

Bea McHugh had been a schoolmate of mine in a ll Southern college. I hadn't heard from her in y years. In fact I had unintentionally offended her trying to help her through Unity literature, for I been greatly helped through a hard experience by eaching.

From Bea's few letters, intermittently received, I w that she was undergoing a trying ordeal. Imme- ely after leaving college she married and moved to w Orleans. When I last heard from her she had e children and was expecting another—her husband out of work—they lived in a poor section of the —they were in desperate financial circumstances. was a proud girl, consequently would ask no aid n her family or anyone.

My own circumstances having been miraculously nged by my changed attitude of mind—though my ble had been illness—through the acceptance of itual truth as taught by Unity, I had sent Bea a ekly Unity hoping it would help her as much as it helped me, and knowing that it could help not

only in troubles of the body but of circumstances.

The main gist of that issue was stressing the l of "Give, and it shall be given unto you." Bea wr in answer to my letter: "How can I give in order receive when I have nothing to give. We are down nothing. We use every cent we can scrape togetl for the bare necessities. Your letter doesn't ma sense, nor does the magazine you sent. People w have never suffered lack can always tell the other fell exactly what to do. Give to receive! Rot." That w the last letter I had had from her when I moved California and lost track of her.

May continued: "Bea lives in a mountain neighb hood in my territory. When I told her you were stop off for a visit with me she was anxious that I bri you out to see her."

I was surprised that Bea lived in the Misso Ozarks; also surprised that she wanted to see me.

I asked; "How is she? I suppose life has crush her."

May said: "She is fine, but she is greatly chang from the proud person you probably recall."

"Tell me about her," I said.

May smiled. "No, I'd rather she tell you if s cares to. She's expecting us tomorrow. I'll drop y at her house while I go to visit my cases in the neighb hood."

Early the next morning we drove about twer miles back into the hill country. I couldn't reconc my memory of Bea McHugh fitting harmoniously in this "back-beyond" environment, and I rather dread my visit, for I had gotten no idea from May as to ju how Bea had changed—for better or for worse. Th too I wondered how we could pick up the old threa

f friendship snapped so long ago under circumstances f such misunderstanding.

We stopped at a low, rambling white house surounded by a fence covered with climbing pink roses. he yard was a riot of color, purple, yellow, and ronze iris, jonquils, daffodils, narcissuses. At one de of the house was a wide grape arbor overhung ith furry new leaves, and underneath it were comrtable outdoor chairs and a table. At the other side as a wide-spreading Chinese elm that shaded a boxed ell. A white Persian kitten was curled up asleep on e front steps, and a white-and-black-spotted dog atched us, wagging a friendly tail. The whole scene ctured beauty, peace, and harmony.

May sounded the horn. The front screen door ened, and Bea McHugh hurried out to greet us.

Yes, certainly Bea was changed, and for the better. had visioned finding the tall, dark-haired, gray-eyed, gh-strung, rather arrogant girl I had known growing to a thin, nervous, querulous, intolerant woman. Inead there approached us a matronly, calm person possssed of quiet dignity and obvious charm. Sincere welome shone from her gray eyes.

"Pat, how wonderful to see you," she said in a voice w and clear as she kissed me. "Come right in. We'll l in all the in-between years while May goes her unds."

May drove off promising to be back by lunchtime, d I followed Bea into the cool, comfortable living om. I noted the piano, and the sheet music and hymls in neat stacks, homemade bookshelves packed with oks and magazines.

As Bea took my hat she said: "Pat, the very first ing—will you forgive my rudeness of twenty years

ago? I had no idea then what you meant by the la of giving to receive."

I smiled. "Certainly, Bea. I had to take an awful bea ing to wake me up to it too. Unity?" I asked.

"No," she replied, "but from exactly the sam source as Unity—the Bible. After I understood I appr ciated your effort to show me my mistake, but luckil soon afterwards I gained the same wisdom you wer trying to help me find through the kindness of an ol West Indies woman, who at my first sight of her I wa sure was as crazy as a loon."

I laughed. "Sounds interesting. I want to hear al about it."

Bea picked up two cushions. "Let's go into th arbor. It's my special place to feel thankful for all o God's goodness to me and mine."

We went into the arbor, and Bea plumped up th pillows, placed them in the chairs. We sat down. She picked the white kitten up in her lap and softly stroked it. Spot lay contentedly at her feet.

"All of the children are grown?" I asked.

"Grown and away." She laughed. "It was at the birth of Phil, the youngest—the baby I was expecting when I wrote you last, twenty years ago—that the old West Indies woman appeared on the scene in the nick of time and almost scared the wits out of me."

"Let's have the story from beginning to end," I said.

Bea commenced: "When I got your letter suggest- ing that I change my mental attitude so that lack could be changed to plenty—in other words, 'give to receive'— I was as mad as a hornet. Of all the crazy nonsense I'd ever heard your letter was the limit. I read the paper you sent, and I could have read it upside down quite as well for all the sense it made to me, and it was even

worse than your letter—telling of spiritual laws that ruled the material ones—of laws that Jesus used and taught. Well, I thought, I wasn't Jesus. I was a destitute, miserable, frightened human being with a worried husband out of work for months, with three children to be fed and clothed and another soon to be added—and no money for doctor bills, no money for a nurse.

"I had planned that after the baby's arrival I'd do away with myself. I had even chosen the place—off the wharf, where the water was deep, silent, and dark. In that way, I reasoned, the family would take care of the children—they would have food, clothing, education. I'd give my life to save theirs. What else could I do?"

"Bea," I shuddered, "how could you? Children need their mother above all others."

Bea smiled wryly. "Well, my only excuse is that I had come to the end of my rope, or thought I had. Anyway that was my plan. Came the night that Phil was to come into a horrible world. I waked Lee. He was dead tired from another long day of useless hunting for work. Hurriedly he dressed and started to the open-all-night drug store several blocks away to phone the doctor.

"I lay there with eyes closed, waiting. Suddenly I felt someone looking at me. Opening my eyes I was startled to see at the foot of my bed a tall, raw-boned, dark-skinned woman with a red bandanna wrapped about her head. I was so frightened I couldn't speak. Quietly she said: 'I'm Celeste. I saw your light burning and saw your husband running out the gate, so I knew I could "shed some of the blood of the lamb" here. So I came in. What is wrong?'

"Blood of the lamb?—I knew then the woman was demented, a religious fanatic. I moaned, 'Go away,

please. I'm going to have a baby.'

" 'It's a good thing I saw your light,' she said. She went at once to the kitchen, snapped on the light. I heard her strike a match to the gas, put a kettle of water on to boil. She came back, straightened the covers, rubbed my perspiring palms. 'Where's everything?' she asked. I told her as I silently prayed for Lee to hurry and to get rid of her someway. I hoped she wouldn't kill us. I didn't want to die quite yet.

"When Lee came in and showed his surprise, she calmly said: 'Don't worry. I'm Celeste. I was on my way home from a sick friend's down the street and saw your light. So I came in. I'm a good nurse.'

"When the doctor came his first relieved words were 'Celeste! Thank goodness you are here to "shed some more of the lamb's blood." ' He turned to me and explained: 'Celeste is about the best practical nurse I know. She calls doing a kindness for folks "shedding the blood of the lamb," and I guess it's as good a definition of kindness as I've ever heard.'

"That was the beginning of Celeste's and my friendship. She stayed with me for two weeks. She brought fresh vegetables daily from her garden, fresh eggs, and a chicken. She was perfect with the children. They obeyed her and loved her. And she was the best and kindest nurse I ever had. It was she who later got me straightened out as to what so many of Jesus' simple teachings meant. I didn't get it all at once, but by degrees I learned about spiritual laws that govern material ones. She said the first law was 'praise—to give thanks to God for your blessings.' So I thanked God for Celeste. She taught me that it was not money—though it had its place—that Jesus wanted us to give so that we might receive, but love, kindness, tolerance,

charity—in word and deed—toward each and every one of our fellow men. Very slowly at first my mental attitude began to change. I found lots of things to praise and thank God for, even the tumble-down old house that sheltered us. Convincingly Celeste said: 'Give thanks for what you have first; then ask God for what you want; believe that you have it, and as sure as night follows the day, you will get it in God's way—not in your personal way.' She read the Bible to me, explained passages in her simple, graphic way. Doing kind deeds was 'shedding the blood of the lamb,' for Jesus was the lamb of God, and He went about doing all kinds of good works for His fellow men. That made sense to me, and it was what months later I finally realized was the same thing that Unity taught—it based its teachings on a practical application of the spiritual laws that Jesus taught.

"When my attitude began to change my circumstances began to change. Lee got some extra jobs. But I'd been asking for a place in the country, where the children could grow up naturally and in freedom, and I'd been believing that I had it. Then out of a clear sky came a letter from Lee's sister offering us this place as a gift and money for our fare. We'd never asked her for aid, nor did she know of our dire need. Celeste was not surprised. She said it was God's law fulfilled in His own way. So we came to the hills; and I've found that indeed it was God's place for me, though certainly I'd never have dreamed of it for myself."

"Nor could I imagine you, of all people, to be satisfied here," I laughed. Bea continued: "And wonderful things kept right on happening. Lee got a good job with the county. The children got good educations in the school here and at a mountain college founded

for mountain children, where they can work their way through. One of our sons is a chaplain in the army in England, another in the navy. The girls are married to fine, honest, hard-working, men. And to me personally came something wonderful far beyond my wildest imagination.

"When I came to the hills I did as Celeste did. I 'shed the blood of the lamb' whenever and wherever I could. I became the country doctor's right-hand man. I helped at births and deaths. I gave of all I had. If I felt at times unappreciated it made no difference—it was my part to give. Then one day I received something that more than compensated me for all that I had ever done. A letter came from Paula Stuart—you remember her—who is a social worker in New York City. She asked that I serve as relief hostess for six weeks in a home for girls where she worked. She said it would be a change for me. I'll say it was—from this sparsely settled 'back-beyond' country to the biggest city in the United States. My oldest daughter was married and living near by, so she could look after Phil and Lee. So I went. I stayed for four years, coming home each summer for a month's vacation.

"My work with the mountain people proved to be the best foundation I could have had for my work there. It gave me a deep understanding of struggling humanity's problems.

"Too while there I took a night course in journalism at one of the universities. I had always wanted to write, and I was given the rare opportunity to learn the technique under the best of instructors. Now I write about the things I have learned from many people's dramatic human-interest experiences."

Bea smiled. "Pat, you were dead right. It is an abso-

lute fact that one has to give to receive. My mistake was that I thought one had to receive to give. I had the cart before the horse. Many people are making the same mistake. They are blind as I was. It's too bad, for if everyone could know the spiritual truth of giving and practice it, how much easier life would be—how full of joy."

A clock in the house chimed twelve. Bea hastily put the kitten on the grass. "Time for lunch," she said apologetically. "Here I've talked and talked. I know you must be nearly starved."

"Never in my whole life have I been fed such a satisfying feast of spiritual values," I replied as we went arm-in-arm into Bea's homey house.

We Are Companioned

The Lord our God is with us still
Wherever we may go.
He walks with us up steepest hill
And through the vales below.
His living waters flow.

Each one of us is His dear child
And by His bounty shod.
His voice is kind, His touch is mild,
His love our staff and rod.
Each one of us is His dear child
And He our Father-God.

—Irene Stanley

Wives Are Heroes Too

SHELDON SHEPARD

HAVE YOU SEEN Mabel since George went into the army?" The inflection with which a friend asked the question aroused my curiosity. I knew something she thought was important was to be told, and I feared the worst. For I knew Mabel and George were devoted to each other, to their two beautiful children, and to the modest little home they were buying. Her adjustment had been difficult. I remembered how hard the planning for his going had been for both of them.

When I said, "No, why?" her answer surprised me.

"She looks wonderful," said our friend. "You would hardly know her. She looks well and radiant. She is strong as a mule too. You should have seen her changing the furniture about Sunday."

"Well, what a relief," I answered, "I thought you had some bad news. I am glad for her; and won't that help keep George up and coming in the army? How did she do it?"

Then I heard a story that fortunately for our splendid women and their men in the service is becoming a common one. At first feeling utterly lost, Mabel had looked out toward a bitter and gloomy future for the months immediately ahead. Then one day she had said to herself that such moping was not worthy of George and was not good for her and certainly not fair to the children.

She decided to act upon the assumption that George was all right and would be glad to know she and the

hildren were well and happy when he thought of hem. She planned to keep the children busy and musued. When they were at school, Georgie in the ourth grade and Annabel in the third, she worked a hort shift in a near-by laundry. She did some Red Cross work and took the children to an occasional show.

It was a hard job, I know, as hard for her as for any f the women who have their whole lives thrown off enter by the changes made by total war. But she did , as millions of other noble women are doing it—as very one of them can.

Among the noblest of burdens occasioned by the war are those borne by the women whose husbands go o the wide-flung battle-lines. Each type of human re-ation has its own particular values, and the bond be-tween husband and wife is one that makes two lives ne in a higher sense than that of the words of a cere-hony. There is between them a sharing of experiences, houghts, aspirations, and plans that reaches deeper nto the heart than probably any other partnership e know.

So when the husband goes away on an uncertain hission, the wife left behind almost feels that a part f herself has gone too. And it has. As Dr. Alexis arrel says, our personalities are not confined to our kins. They reach as far as our thoughts, our dreams, ur affections. So the wife too is out yonder riding the ea or guarding the land.

In that very thought lies a part of her strength and er joy in this hour. She need not yearn to share with er husband but only know that she does. This does ot mean that she should be trying to imagine what his xperiences are. Especially it does not mean she should ndeavor to picture hardship, loneliness, or difficulty

and seek to put herself into coresponding discomfor
The sharing of lives so blended is deeper than tha
It occupies in the vast reaches of love, sympathy, un
derstanding, prayer. It is beautiful and not ugly, joyou
rather than sad. Its essence is a deep inner satisfactio
in spiritual companionship, in something that does no
have to be striven for or cultivated. Like love, it is al
ways here.

When you think of your husband in the service, al
ways imagine the best. Communication is often in
terrupted for some reason. It is not a sign of bad news
As much as we like to have word from our loved ones
we do remember that in the service no news is really
good news.

Some wives mistakenly try to prepare themselves
for bad news, for disaster, for going on a long time
alone. It is not wise to take this erroneous way of look-
ing forward. For the chances are all in your favor. It is
entirely probable that your loved one will return to you
safe and sound, enriched by experience. By anticipa-
tion you should prepare yourself for that happy time.
Live busily and effectively now in the solid expectation
of its coming. Approached through confident, con-
tented living, it will mean much more than it can if it
comes to frayed nerves after long hours of dread and
uncertainty.

The best way to meet the period of absence is to go
enthusiastically about the various tasks, duties, and
privileges of living. Each day helps us make adjust-
ments, and being busy is both a healer and a tonic. Fill
the days and nights with a good deal of work, some
study and play, and with something done for others or
the great common cause. A life through which the
stream of devoted and busy energy flows out gathers

trength to conquer its loneliness and enliven its hope
n the bright tomorrow.

One of your chief duties is to preserve your health
nd good spirits. For him that you miss so much, for
hose around you, and for the cause to which he is giv-
ng his best you need to be your best. Activity, proper
est, and good spirits are producers of health and
fficiency. "A merry heart doeth good like a medicine."

Never think that you can share any difficulties, real
r imagined, of your loved one by seeking difficulty for
s own sake or by being miserable yourself. Your sad-
ess would not relieve him any difficulty but only be
nother cloud in his sky. He wants you to be as com-
ortable and happy as possible, and thoughts of him, if
ou will use them rightly, are food for your joy.

There is a great deal of peace and strength in try-
ng to do what we think our loved ones would want us
o do, to think of them as boosting and helping us to
e what they would wish. So as you go "soldiering"
n your way without his physical presence there is stim-
lation and power for you in carrying on as he wants
ou to.

As you write to him let that be the atmosphere of
he letters you send. Stabilize and support him by the
utpouring of your love and by the strength of your
pirit. In all his changing environments and actions he
ill thus feel a homeland, a center, a stabilizing influ-
nce, in his thoughts of your meeting your daily round
nely too.

Soon you will discover that the intangible some-
ing that binds you together is a communication line
f sustaining spirit. You will feel that your growing
anquillity and assurance are holding him up and
rengthening him. New and beautiful areas will open

in your love. The future will gather glowing colo
like the dawn. A real happiness will be yours and wi
radiate through you to those about you. It is a sort o
quiet grandeur that comes into your heart, and alway
afterward you will be greater and happier for it. Th
peace you discover is not only a relief to you today but
vital quality within you for bringing forth in the day
to come happiness—for you, for him and for you
home.

"I Will Lift up Mine Eyes"

Maida Leah Benstead

Up through a path in the wildwood,
Past sentinels of old trees
That keep the singing silence,
God moves on the evening breeze.
On through the deepening shadows,
Atremble with vesper trills,
I come to the end of the wildwood
And lift mine eyes to the hills;
And there above the shadows,
Transformed in a golden light,
Stands a holy city
Guarding the portals of night.
And my soul wings high to the hilltop
Though my tired feet lag behind,
And my soul sings high on the hilltop
In the glory of love that I find.

Unity and Prayer

LOUIS E. MEYER

JESUS SPAKE a parable unto His disciples "to this end, that they ought always to pray, and not to faint." "Pray without ceasing," said Paul.

They who pray without ceasing find themselves full of confidence, courage, and strength. They are resourceful, creative, consistent contributors to the world's good. We have but begun to tap the resources of prayer. As we turn our attention more and more to the study of God and prayer and spiritual forces we shall find the more abundant life opening to us. Prayer is the deepest native impulse of the heart and the soul. Prayer is the creative urge of life itself, ever impelling man to newer and higher levels of being. True and right prayer realized and given expression is the voice of the Creator, speaking His creation into manifestation. The true purpose of prayer is to bring man into an understanding relationship with God: into co-operation with God in making the kingdom of All-good manifest.

The method of prayer should never obscure its purpose. A person has a right to go to God in whatever way seems true and right to him. If he can feel out God's presence, that is his privilege. If he can think it out, that too is his privilege. Relatively speaking, the crude practices of the untrained have wrought many miracles. Where one moves with blind faith and gets results, another moves with understanding faith to get results. He who uses understanding faith has sighted a principle that he can apply consciously over

and over again. Hence we find Paul saying to th Corinthians: "I will pray with the spirit, and I wi pray with the understanding also: I will sing with th spirit, and I will sing with the understanding also. And the author of Proverbs advises: "Wisdom *is* th principal thing; *therefore* get wisdom: and with al thy getting get understanding."

Certainly we must have faith. Let us also be able t give a reason for our faith. Throughout the Scripture man is admonished to ask in faith of God and he wil receive. This asking prayer is the most primitive form of prayer. Nevertheless there is a principle involved in it. It is a prayer of receptivity, which acknowledges the power and presence of God as being greater than that of man. The supplicant is empty, like the photographic plate that is blank before a picture has been recorded upon it. The more empty we are of the mortal self the more we can be filled with God's presence. Prayer has been likened to two buckets in a well: while one is descending empty the other is ascending full. "Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts." "Give yourself to Me and I will give myself to you" is God's invitation and promise to us. "Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled."

Since God has made man, and for His divine purpose, it is out of order for man to attempt to inform God of his needs. God has a better knowledge of our needs than we have. Through prayer we seek first the kingdom of God and His righteousness, and we find that the "all things" are added in divine order.

Many people apparently have difficulty in pressing

beyond the asking or begging form of prayer to the prayer of realization. A way must be found to bridge the gap between the prayer of supplication and the prayer of realization. The silence is that way: "Be still, and know that I am God." "Be still" in the realization that before the prayer is expressed, God has prepared the answer and started it our way. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

Jesus stressed the power of the silence: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." When the desire to pray is upon you, acknowledge the fact that the Spirit of God is in you. Drop all thought of the external world, the personal self, and the problem, and be fully receptive to God. Make conscious contact with the mind of God in you and God will take hold of your mind and do the work through you. "Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else." Wait upon God; commit your ways unto Him; and He will accomplish the work.

The silence is the stilling of the human mind and the human will before God so that the mind and the will of God may be expressed. This method has been practiced consciously or unconsciously by every genius, philosopher, inventor, or scientist, in fact by every man who has pressed beyond old things to new. Jesus showed this wisdom when during His temptation He refused to bow down and worship the things of the world, though the Tempter promised that all the things of the world would become His if He did. Jesus knew that all the things were His already, in heaven and on

earth. He said to the Tempter: "Thou shalt worsh the LORD thy God, and him only shalt thou serve This is equivalent to saying, "The things which a seen do not begin to show forth the power and t glory of the unseen and the things yet to come."

In the silence we remember "that things which a seen were not made of things which do appear." W pray not for the form of that which is desired but f the divine idea that it represents, for the manifestatio of this idea in its own way and fully. Let us seek t mind and the will and the way of God. As ideas sho forth the mind that is back of them so forms viewe in the light of Truth reveal the divine ideas that a back of them. "Take with you words, and turn to t LORD." Take the highest thought of God that you ca conceive. Take the highest conception of the preser situation as you know. As you turn the mind to thi higher thought and meditate upon it you will be le to even higher thought, and on and on, step by step into the kingdom consciousness.

We cannot successfully force the mind, but we ca gently lead it into the higher thought.

Prayer is more of an attitude of mind than it is posture of body. In fact it is a series of right attitude with respect to God, man, and all creation. More an more frequently we read testimonials concerning praye in current literature. Even in newspapers and maga zines we find the power of prayer being brought int prominence. Only in prayer do we achieve complet and harmonious unity of body, mind, and spirit.

As we pray we link ourselves with the inexhaustibl power that moves the universe. Prayer is rightly use when it moves us to become more Godlike, rathe than to try to make God more manlike. "Think o

God more often than you breathe," said an ancient philosopher. Prayer must become habitual. Prayer is communion with God: man talking to God; God talking to man. It is the clean breath, the clean spirit. In its highest form it is God feeling, thinking, talking, breathing, expressing Himself through man. It is the creative language of Spirit.

The highest form of prayer is that of commanding the works of God's hands. "Thus saith the LORD, the Holy One of Israel, and His Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." It is evident that to command the works of God's hands we must know these works, and their purpose. Such authority can come to man only after he has become meek before God in order to learn perfect obedience. Obedience gives rise to authority. Thus the Lord's Prayer is a series of commands following an acknowledgment of the Father's indwelling presence. "Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil." This is the voice of the Creator speaking through man for the purpose of producing order in His creation: drawing the inner things forth into outer expression and manifestation. This is the same voice that spoke in the beginning, saying: "Let there be light." It is more than the realization that light exists in God; it is the drawing forth of this light into expression. It is the calling of this light to radiate.

Prayer in its true sense is the pure spiritual and creative breath of the soul, drawn into and expressed through the consciousness of man faithfully.

Two Thousand Horses

JOY L. GORDON

NOW THEREFORE, I pray thee, give pledges to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them."

The speaker was Rabshakeh, the envoy of the king of Assyria. Rabshakeh had come to Jerusalem with a powerful army, for the king of Assyria was determined to conquer Judah, but first he tried by "fifth-column" tactics to "soften up" the Jews and break down their morale, so they would surrender without a battle. He contrasted the wealth and power of Assyria with the weakness and poverty of Judah, and taunted them with the dazzling promise of two thousand horses, implying that they could not find riders for so many.

The little country of Judah was rough and hilly. Its people were poor, and donkeys or even men were commonly used as beasts of burden. Horses were scarce, and in a day when they were often the decisive factor in battle, two thousand horses must have seemed vast wealth, and any king able to offer such a magnificent bribe must have seemed rich and powerful indeed. No doubt it was a great temptation to capitulate.

But that is all ancient history, and whether Jerusalem was able to accept that challenge is of small import to us now. What does concern us is that, in a different guise, we are today faced with exactly the same challenge and the same temptation, and to both of them we must answer for ourselves.

To the people of ancient times horses represented

wealth, security from enemies, and personal prestige. Slaves did not ride horses; they were for kings and soldiers. Therefore the horse became a symbol of strength and power.

Though we no longer regard horses as the symbol of wealth, they have their modern equivalents. We still crave money, security, power over other people, social prestige, and happiness, and snatch eagerly at almost any means by which they may be obtained.

But the horse represents responsibility as well as privilege. To be an asset a horse requires a skillful rider. A legion of trained and disciplined cavalry may win a battle, but the same number of wild, untamed horses with no restraint can wreak inestimable havoc and destruction. A horse is valuable to the degree that it is tame and under control.

Every material gift or spiritual power likewise carries with it a definite degree of responsibility. This is something the world seems to have forgotten; so we are faced on every hand with the tragic spectacle of men and nations using power without principle and wealth without obligation.

We condemn them wholeheartedly without realizing perhaps how nearly we sometimes copy them ourselves. Many people, even those who profess to be Truth students are trying to demonstrate health, wealth, and happiness before they have learned righteousness or the right use of those blessings. How often we think that if only we were free from this or that physical ailment or limitation, or if we had enough money, not only would our problems be solved, but we should automatically become generous, unselfish, and universally helpful.

Unfortunately it is not so easy. Think honestly

now. If every physical ill that seems to handicap you were suddenly removed; if you could be absolutely sure that no amount of overeating, fatigue, or dissipation would react disastrously upon your body, would you immediately give up every form of physical indulgence and treat your body always as the temple of the living God? If you awoke tomorrow morning to find all your debts paid and unlimited funds at your disposal, would you find yourself free from all selfishness, every prejudice and un-Christlike quality? Or do you wish to be cured of your ills so that you may be free to go your own way again, and carry out your own selfish plans?

How often we feel that if only we could have what we want we should be free to be what we want. It is a very human failing for a person to think that he is different from the common run of humanity and a little less subject to their weaknesses, but a little honest heart searching will convince him that perfection is not so easily gained nor by such means.

Of course you can force life to hand two thousand horses over to you before you have riders to put on them. It is entirely possible to demonstrate things for which you are spiritually not ready and do not know how to use wisely, but to do so is to court certain disaster. The Children of Israel are probably the classic example of this process. They were slaves in Egypt, and while miserable and oppressed, suffering under a cruel dictator, they desired freedom more than anything on earth. They prayed for freedom until it was granted, and they walked out of Egypt free men, divinely protected from their enemies and carrying away much wealth.

According to our misguided logic their difficulties

hould have been at an end, but in reality they had nly begun. The Israelites had been slaves so long that hey did not know how to act like free men. Though reed from external restraint, they were still slaves t heart; so they rebelled against their leader and ickered childishly among themselves.

When they left Egypt the Israelites were not far rom the Promised Land. A few months of traveling n a straight line would have taken them there, but beause they were not yet fit to be free men and citizens f the Promised Land they spent long, dreary years wandering in the wilderness and traveling hundreds of nnecessary miles.

There was one man among them whose case was different. It was by no accident that Moses became their leader. He had been a hotheaded youth passionately desiring liberty for his people, but his first attempt to end their oppression had been a dismal failure. Impulsively Moses had killed one of the Egyptian functionaries, and to save his own life he had to leave the country. Moses was not yet fit to lead his people, but in the long years of solitude in the wilderness that followed he developed the qualities essential to true leadership, and when the time came he was ready. This time Moses did not try to gain leadership by force; it was given to him because he was worthy of it. He had riders for his two thousand horses.

The prodigal son went to his father and demanded money. "Give me the portion of thy substance that falleth to me" was his request, and it was a legitimate one; for poverty is not the birthright of any of God's children. But though he was given two thousand horses, he had no riders to put on them; so before long came to grief. Through his self-imposed suffering the

prodigal son finally learned the way of wisdom, and when he returned to his father's house it was with a very different request: "Make me as one of thy hired servants."

That is the history of humanity. The child and the undeveloped soul cry, "Give me"; but only when he has learned to say, "Make me," instead is man ready and mature enough spiritually to be healed and intrusted with higher powers and opportunities.

The ancient world depended upon fleet horses for protection from enemies; the modern world depends upon tanks, airplanes, and bombs. Horses are a vain thing for safety; armed hatred has precipitated many wars; and guns and battleships have never created or preserved peace. Peace will be possible only when men and nations love the "things which make for peace": constructive good will, understanding, and true neighborliness rather than greed, revenge, and personal ambition. When there is peace within there cannot be war outside.

Even Jesus had this same problem to meet. He was offered all the kingdoms of the world; and there was no time during His career when He did not have sufficient power at His command to overthrow all opposition and establish Himself as the most powerful monarch on earth. Through a life of prayer and constant self-surrender to the will of His Father He was able to resist such temptations; and He became the Saviour of the world not by outward power but by inward overcoming.

"I will give thee two thousand horses, if thou be able on thy part to set riders upon them."

"If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

The Power of Deity

MARGARET THORPE

THE EVER-PRESENT power of God works very simply and practically in our life if we will co-operate with Him in using it to help and save.

The word "power" implies control. If God's power exercises a controlling influence over us then our life will be forceful and successful. There will flow through us and through our works an endless stream of good. Practical application of any great truth is what makes it valuable to the world. Advanced souls are all more or less in tune with the infinite power of the one Mind.

Yet many know and fail to apply this great power. Some persons being human and lazy, by their adverse thought dam up the stream of power and stop its wonderful current. It must be kept flowing. As in the case of any good, we always receive as long as we continue to give. The pipe must be kept open at both ends so the water can run through, be clear and fresh. Similarly the magnetic Godpower must be kept flowing onward in some good. It is very dangerous selfishly to dam it up. Many wrecks on the shores of life result from trying to dam up God's power. Like the heavenly manna, it could not be saved up or it would spoil.

The power of God is indeed workable and practicable. A daily use of it may be ours. As a simple illustration I shall tell you how the power worked in the case of my dog. Before learning of the usability of this power I did not presume to apply it to my lowly cocker spaniel, who would get out of the yard and roam the streets. He was twice laid up with a broken leg, and

once he was poisoned. My adverse worry thoughts about him did him harm. But after I learned of the saving and protecting power of God's love for all creatures, great or small, animal or human, I said, "Divine love surrounds and protects you," whenever the dog got out to limp across highways, or weave in and out of traffic. He has never had another accident in spite of being in dangerous places. Other dogs do not bite him. People take care of him; God's power does surround and protect this animal at all times. Surely God's power can and does protect us all at all times if we recognize and use it.

An even simpler illustration shows the working of this law when applied to an inanimate object. A friend of mine had a great fear of accidents when driving her car. Whenever she speeded up, her heart rose in her throat and fears jumped at her. Perspiration popped out over her face. She was truly miserable when driving. The car was a runaway horse to her. Coming upon the knowledge of God's all-pervading presence and protecting power, she resolved to use it in her automobile driving. Each time she feared the car, she said to herself: "God is protecting us now, and His love is surrounding us." This habit grew. As she drove she sang it over and over in her mind for years. The constructive power of her good thoughts worked. She never had blowouts or accidents. The car gave excellent service and was of great benefit to her. God's power was real; no fears were left in her mind when she drove. Love had conquered fear. There can be no room for fear when God's power is constantly appealed to and His presence felt. This truth works in all conditions, when it is constantly recognized.

The Power of God works miracles through prayer

every day. A friend whose husband had been transferred from Africa to India told me of her husband's writing that he knew his life had been saved by his wife's prayers. On the way to India his convoy was torpedoed in the Mediterranean, but he was saved. He has had many other narrow escapes. He has been surrounded and protected by the "white wings of prayer." It is God's power in action. It works on the battle front constantly, as many soldiers, sailors, marines, and aviators testify.

The power of God worked through prayer and brought amazing results to the trusting pilot who radioed, "Coming in on a wing and a prayer." The power worked a miracle and brought him home without an engine. God's power is sufficient for the most impossible of situations. The world crisis today has opened up tremendous avenues for divine power to work. It has been there ready to come through. Now that the opening has been made, we hear of such miracles as the ones set down here.

Many good people have formed a habit of saying silently, "God bless you," as army trucks loaded with our boys pass by them or when plane formations fly over. The same blessing is silently said when trucks of war prisoners go by. Who can tell how the power of God may bless them? The help is real; the blessing is never empty.

This power of God multiplies our strength and ability to do things. When we work in complete and perfect accord with the Father, the work clicks off with greater speed. Obstacles fall away, the power drives through or over any opposition, because there is no stopping God's work or His emmissary. Five to ten times as many things can be done when we fall into line with God's power. We are pulling with and not

against the tide. Things roll on, work simply gets done, people come forth to do it, a helping hand appears in the nick of time, and the power pervades us as we go along doing His work.

This power is so practical that few realize and use it. The kingdom of heaven has always been so near that few could ever find it. Likewise the power of God is so usable that few avail themselves of it or attune their life to it. You must be in tune before the contact can be made, before the great force can begin to flow through you. Don't stop it. Open yourself. Co-operate. Let it silently flow, and the wonderful work will get itself completed in half the usual time. That is a real, true, workable power, ever present and everlasting. God has made it so for us. Use it now. Do His work today with it. It's like floating, because things become easy. God has only your hands and mine, your brains and mine, to do His work with. Let Him use them. You will be glorified and satisfied, pleased and happy.

The power of God was perfectly applied by Jesus in His life and work. There is a great constructive force in the spoken word. The words of Jesus showed remarkable potency in stilling the angry waves, in raising Lazarus from the dead. His words, live, positive, creative, and compelling had the strength of God in them. Should we too learn to speak only true words, which will have the power to lift and help. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Foolish, idle words are not beneficial. Our words must have power if they are to help heal as Peter's did. These words of an old song are very true: "Kind words can never die, never die."

The power of God works through His Spirit in man now, today, as it did on the day of Pentecost. The com-

ing of the Holy Spirit into the life of any person kindles a great fire within him and makes revolutionary changes in his life. The Holy Spirit caused Peter to preach with such great influence that three thousand people were added to the early church in one day alone. Weak men are made strong by the action of the Holy Spirit. Cowards are made brave. Selfish men become selfless. Because of its workings many become willing to die for the cause of Christ.

"A new heart also will I give you, and a new spirit will I put within you."

"But One Thing Is Needful"

I want a trailing velvet gown
Of lustrous, radiant, sapphire hue,
And long white pearls cascading down,
Old ivory against deep blue:
I need to clothe my thought anew.

I want a shining equipage
All nickel-trimmed from wheel to hood,
Resplendent art of motor age,
Luxurious for every mood:
I need transporting thoughts of good.

I want a castle on a hill,
Where quiet, like a white-winged dove,
Shall nest, and I may dwell until
My spirit soars to heights above:
I only need transcending love!

—Dorothy Callaway

Your God-Given Power

AYRTIA Z. DREW

THERE IS BIBLICAL authority for the statement that man is created in the (spiritual, not physical) image and likeness of God and that God has given man dominion. The recognition and realization of these truths set one's feet on a firm foundation. Armed with these magnificent truths, man has but to step out boldly on the promises contained in the Bible and prove his power over adverse circumstances.

The question arises: How can I make these truths function in my daily life? When Jesus faced that rigid test of His faith and understanding before the tomb of Lazarus, the first thing He did was to give thanks: "Father, I thank thee that thou heardest me."

An expression of appreciation of what has been received and faith in the sustaining and directive power of God then is a good beginning. Indeed thanking God should be made a habit, a constant practice, for the constant recognition of the presence of God dissipates the sense testimony. There is none so poor or wretched that he cannot find something for which to be grateful, and gracious acknowledgment opens the door for new and greater good. They who but occasionally express gratitude, they who can rarely find time for delving deeply into their thought and ascertaining how much of their thinking is unlike that of the Christ mind, these have not properly prepared the soil, they are unready to receive the good that is omnipresent.

To utilize this God-given power then a person must have "clean hands and a pure heart." When he attempts

to gain entrance into the sanctuary of spirit where man communes with God, he definitely turns away from materiality, and he does not enter into the "Holy of holies" until he has succeeded in laying aside all untoward thoughts. Jesus in the colorful language of the East admonished, "Enter into thine inner chamber, and having shut the door, pray to thy Father who is in secret." Outside then are left (destroyed) the old hates and fears, doubts and criticism, and the person becomes quietly conscious of the fundamental, unchanging qualities of goodness, well-being, order, peace, and power. The inspired Psalmist said: "Be still, and know that I am God."

Seek to become still, and you will be conscious of the allness, the everywhereness, the power of God. Pause for a moment and realize fully the grandeur of this idea, that our God is all power, all presence, all knowing. When this idea floods consciousness, what becomes of fear, sorrow, lack, enemies? They will spontaneously disappear, since one cannot at the same time be conscious of good and of evil; and since our daily life is an objectification of our thought, it will be improved. In other words, in this high state of consciousness healing is accomplished—not through changing any *thing;* but rather the bettered condition—health, supply, security—is a result of a change in our thinking, of a fuller realization of the allness of God. Good cannot be thought and lived without good results. When sorely pressed the Psalmist rose to the spiritual heights where he saw clearly the ever-presence of God.

"If I ascend up into heaven, thou art there;
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;

Even there shall thy hand lead me,
And thy right hand shall hold me."

When the full import of these words is consciously felt, when the complete conviction of your God-given power is dominant in your thinking, then you are positive that God's power and presence is in the submarine, the bomber, the fox hole, ready to protect, to guide, to save.

Jesus cultivated His spiritual life. Can we do less? He withdrew from the multitudes for refreshment, meditation, and direction, and because of His clear vision of the omnipresence of God He saw health where others saw illness, He saw plenty where others saw lack, He realized calmness and peace where others were conscious of turmoil and storm. It was this superb conviction of the omnipresence of God that healed the sick, fed the hungry, and stilled the raging sea.

Regardless of what the senses may say, persistently endeavor to use your God-given power. Prove in your own life that the promises of Jesus are as applicable today as they were centuries ago. The answer to your problem will be manifest in exactly the degree that you comprehend the absolute inclusiveness of God. Hold fast to the truth about God and your relationship to Him until the mist of false thinking has been dispersed, and order and peace are revealed to you.

Time and space are not barriers to your God-given power. Prayer serene with the positive knowledge of the omnipresence and omnipotence of God can and does reach into the sickroom, the defense plant, the tank, and the beachhead and adequately meets the human need, however great. For the conviction of true prayer operates not only for the particular person to whom it may be directed, but all who are genuinely,

honestly reaching out to God for help will be aided. Think of this opportunity! Think of this responsibility!

Adopt a listening attitude when in the sanctuary. God can reveal Himself to you in an infinity of ways, in as many ways as there are sands upon the seashore. Be quite sure that you do not limit Him to some particular channel or type of guidance. Guidance or direction may come through the spoken word, in an idea, from some casual acquaintance, or from a book. Keep your mind wide open to the good; expect an answer to your prayer.

No matter how difficult or negative the situation may be, do not despair. To reassure yourself go back again and again to your foundation, the basic truth about God and your relationship to Him. You are made in His image and likeness; you have been given dominion. Claim your birthright!

You will remember that when Paul and Silas were imprisoned at Philippi and escape seemed utterly impossible, they wasted no time in resentment or self-pity. They must have deliberately and steadfastly turned their thoughts away from the prison and their fears and discomforts, for we are told that they "were praying and singing hymns unto God." Unafraid, convinced of the supremacy of God under all circumstances, they knew that no difficulty was beyond His control, and this realization not only brought about their own freedom but "every one's bands were loosened."

Proofs of God's care are evident to those who rise above their fears and doubts into the serenity and peace of Spirit, and the great need of the hour is to keep "tuned in" to God constantly so that we may instantly use this divine power. True living is constant prayer, because it is a continual seeing beyond the sick,

the fearful, the insecure to the eternal truth about man: his ever-present health, assurance, and security.

How may one keep in constant touch with this power called God? It requires an all-absorbing, compelling, unselfish love for God and mankind; it requires complete relinquishment of hate, prejudice, intolerance. The burning desire to "have this mind in you, which was also in Christ Jesus"; the desire to think, to speak, to act as He did, will keep one "tuned in."

There is a strong tendency for the human mind to look everywhere for excuses to justify man's lapse from the ideal of being consistently kind, patient, just, and loving. Frequently shortcomings are somewhat righteously attributed to heredity, environment, circumstances. But vigilant students of Truth, striving for an enlarged understanding and broader service, are painstakingly honest and fearlessly face the facts. Perhaps, they surmise, they are not always putting that "Mind . . . which was also in Christ Jesus" at the helm of their thinking; perhaps they are accepting many powers, and in the ratio that they do so they lose their God-given power.

Now the teaching and practice of Jesus are neither transcendental nor impractical but are most workable and usable in everyday living. Nothing, absolutely nothing, can deprive you of or interfere with your use of this divine power. Supply, health, security are right where you are, because God is there. To Jesus sickness and sin were equally unreal: "Which," He said, "is easier to say, Thy sins are forgiven thee; or to say, Arise and walk."

Pray for Victory

Friendship's Prayer

Through quiet vales and meadows green
Some paths entwine,
But oh, amid the rocky steeps
Is one of Thine!
We cannot bear another's cross
Nor bid him stay.
Be Thou the strength of one I love,
Dear Lord, today.

Be Thou the strength of one I love,
Dear Lord, I pray.
Be thou a refuge from the storm
Through all the way.
When twilight brings its healing hour,
Its peace, its rest,
Hold this courageous child of Thine
Close to Thy breast.

The little clouds that crossed my skies
I cannot see;
The foolish fears, the fretfulness,
Are gone from me.
For length of days, or wealth, or joy
I will not pray;
Smile tenderly on one I love,
Dear Lord, today!

—*Clara E. Putnam*

The Father's Footsteps

KATHRYN SANDERS RIEDER

JESUS TELLS US that the first commandment is to love the Lord our God with all our strength. It is the person we love that we seek most to be like, to follow.

Recently a speaker told of a little boy who was walking across a plowed field and taking peculiarly long steps. The manner of his gait suggested that it was not an accident. When asked what he was doing, the lad pointed ahead to his father and to the prints of his great shoes in the soft earth. "I'm following my father's footsteps," he explained with a smile.

Many of us are facing new experiences that demand the utmost confidence and courage and to us comes the invitation to meet the issues of life by walking in our Father's footsteps. It is the answer to all those who find life difficult, to those who are haunted by the feeling that they may be making their own life more difficult than it need be.

We can begin to walk in our Father's footsteps by ridding our life of the clutter of outworn ideas and habits, of time-killing activities, of the futile and useless gestures that we have felt we must go on making. No good housekeeper would go on long without an occasional day of reckoning with the accumulation of articles that come into a home.

She sees that it is all sorted. The useless, which is taking precious space as well as her time to care for it, is thrown aside. The old clothing, magazines, and papers that have no use are given to an organization

for reclamation as raw materials. Things that can be made useful by repairs are laid aside to await such attention. The housekeeper strips the house of all but the essentials and knows a peaceful satisfaction in the new order that descends on the home.

Each person can discover what is cluttering his life and making it more difficult. With one woman it was social activities and entertaining. Coming new into the town, she had fallen into the habit of making too much of entertaining and being entertained. To be sure, most of it was not elaborate, but there was still a formidable schedule of social events that consumed much of the housewives time.

The woman wearied of the endless strain, the clubs with their much talking and little actual service. She had been accustomed to a rather quiet life. She wanted to try some work with the young people of the town, giving attention to their recreation and training. She made a complete break with the pattern she had followed, and though a few friends complained, most of them understood.

No longer exhausted physically and spiritually by the entertaining at which she never excelled, the woman was able to build what she felt was a more useful life. Her new work satisfied her, benefited the town, and was less difficult for her. As she regained the path her life had once taken she had the feeling that she was walking in the Father's footsteps of service.

We walk in our Father's footsteps when we make the living of today of first importance. Anything we can do to make this day more interesting weaves the texture of happiness more firmly. We all look ahead too far and thus forget that we ought to make today an example of rich living. We can be what we would be to the

extent that we make it possible today. One such day of living may be enough to change our whole life, its effect may be so quickening. This living for today is the life of those who are learning to follow in the Father's footsteps.

It is following in our Father's footsteps that will enable us to rise above sorrow, to see even in it some abiding good. One father who had lost a talented and beloved son in the war spoke not of his own loss but of the cause of liberty and freedom for which the youth gave his fine young life. While hating war, the father pointed out that it was either war or continued persecution of the innocent. He ended by saying that in such a cause as this "we should be sadly proud to give our sons." Certainly he was following in his Father's footsteps with unusual fidelity.

Just now we all realize that we cannot always choose the things that come to us, but that we can choose what our attitude toward events shall be. We make life less difficult when we determine that we are going on in the very best way we can, in a way that would be approved by those who are most dear to us.

We can walk in our Father's footsteps by seeing hope for the future, for our own land and for the world. We like to look to the past with respect and wonder for the things great men have done. Too seldom do we peer into the far more exciting future, where intellectual and spiritual giants someday will do deeds to make past accomplishments seem childish by comparison. The feeling that "the best is yet to be" is an honest one and a friend to all who will cherish it and work toward it.

We know that it cannot come if we only passively watch. It will come as we follow in our Father's foot-

steps to the best of our ability. We must lend the work of our hands, the direction of our mind, the love of our heart to the age of peace that is coming. We can begin now to seek to make peace reign in our personal life, in our feelings toward others. Thus we clear the ground for a firm new foundation.

Many of us may wish we had an Aladdin's lamp to rub in order to wade through the difficulties we see ahead for world peace. Yet we know that man can solve all these great problems gradually. All about us we see the mute promise of what progress may yet come.

When we consider the redwood trees that have been living since before the time of Jesus, when we consider the progress men have made in living together during their lifetime, we catch a glimpse of the progress yet to be enjoyed. Conceptions of life will grow higher and abundant living more widespread, increasing the trend started long ago.

The men fighting this war, many of whom had no religious background and no interest in religion, are furnishing some of the most heartening surprises. They are coming through emergencies with spiritual implications that they cannot forget. One young pilot came through a miraculous accident in mid-air.

It seemed impossible that his crippled plane would ever climb to the necessary height to enable him to escape. As he found himself coming through the awful ordeal he was murmuring fervently, "O. K., God, I'll take over now." The language is new, but the experience is very old. Many have testified to the experience of having been aided through some crisis.

Chaplains, reporters, and statesmen returning from the front tell us that when the serviceman comes home he will be marked by a new seriousness. From a care-

free youth in a rather ordinary civilian job he will have developed into a sure, skilled technician. He will think straight, he will perform his arduous tasks with splendid efficiency. One reporter said: "When these servicemen come home the people who know them and love them will admire them not only for what they have done but for what they have become." Many of them will have learned a new consciousness of walking in the Father's footsteps, of thinking His thoughts after Him.

Paul saw this need when he said, "Make straight paths for your feet." He also said, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." All this becomes a joyful possibility as we learn to follow in our Father's footsteps.

The Christ in Stranger's Guise

I met a stranger yestere'en;
I put food in the eating place,
Drink in the drinking place,
Music in the listening place.
In the name of the sacred Triune
He blessed me and my house,
My cattle and my dear ones.
And the lark said in her song:
"Often, often, often,
Goeth the Christ in the stranger's guise,
Often, often, often,
Goeth the Christ in the stranger's guise."

—Old Gaelic Rune

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, June 3, 1945

UNITY SUBJECT—*Developing Vision of the Ideal.*

INTERNATIONAL SUBJECT—*Between the Testaments.*
—Mal. 3:1-3, 16, 17; Luke 1:68, 72, 77, 78; Gal. 4:4, 5.

1. Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts.

2. But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3. And he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.

16. Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name.

17. And they shall be mine, saith Jehovah of hosts, *even* mine own possession, in the day that I make; and I will spare them, as a man spareth his own son that serveth him.

68. Blessed *be* the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,

72. To show mercy towards our fathers,
And to remember his holy covenant;

77. To give knowledge of salvation unto his people
In the remission of their sins,
78. Because of the tender mercy of our God,
Whereby the dayspring from on high shall visit us,

4. But when the fulness of time came, God sent forth his Son, born of a woman, born under the law,
5. That he might redeem them that were under the law, that we might receive the adoption of sons.

GOLDEN TEXT—*I am the way, and the truth, and the life.*—John 14:6.

SILENT PRAYER—*I look forward to the realization of peace and brotherhood, and I work in the direction of that goal.*

The idea of universal peace and brotherhood is not new. Thousands of years ago it was prophesied that the nations would "beat their swords into plowshares, and their spears into pruning-hooks" and learn war no more. Enlightened men have always had this vision, but not enough have followed it up with works to bring about its universal adoption. The majority still obey the prophet Joel who enjoined men: "Beat your plowshares into swords, and your pruning-hooks into spears." The world is doing this today and the goal of universal peace and brotherhood seems as far distant as it did thousands of years ago.

The name Malachi means "my messenger," and in one sense Malachi symbolizes the voice of conscience. In another sense it refers to the intellectual perception of Truth that precedes spiritual perception and prepares the way for it, as John the Baptist preceded Jesus Christ and prepared the way for His work. But just as the

beginning of John's work was so near in time to the beginning of that of Jesus as to be virtually contemporaneous with it, so the spiritual perception of Truth need not be preceded by intellectual perception. The order may in fact be the reverse. Faith sometimes brings spiritual perception independently of intellectual perception.

Whether spiritual perception comes suddenly ("the Lord, whom ye seek, will suddenly come to his temple") or whether it dawns gradually out of intellectual perception is not important. The main thing is that it be followed up with action and be developed practically so that it may increase. Understanding that remains unused in the mind becomes latent and tends to drop out of consciousness or else to become mere academic acceptance of Truth that is entirely without life or meaning.

The refiner's fire removes dross, as laundry soap removes the soil from clothing. The ideal of perfection in the Christ likewise removes all sense concepts of the ideal life, leaving the truth clearly revealed. The "redemption" that has been wrought for us is the quickening of the Christ concept in the individual heart. This concept embraces glory to God and peace among men of good will. It has been truly said that "Jesus gave the world a religion of right relationships" and that His is a social gospel. The two great commandments, love of God and love of neighbor, are inseparable because both are equal parts of the perfect whole.

The same writer says that Jesus "saw and preached and prayed for the universal community of spiritual equality based upon love"; in other words, the kingdom of heaven. He described this kingdom variously as "at hand" and as "within" us. His parables liken

it to many things that resemble the mental realm.

In the old terminology the remission of sins played a large part in salvation. We call this the getting rid of wrong habits of thinking and living, the erasing of error, the transforming of sense into spiritual consciousness. The step is a necessary one to take before we can usher in individual or universal peace. The duty of everyone whose vision of the kingdom of heaven is that of the transformed heart is to develop individual peace. Those whose influence is limited are under the same necessity of developing their inner vision as are those who are leaders of men.

With consciousness of peace and good will among men become general, a higher level of understanding of what constitutes the right relationship among men will be reached. A vision of this right relationship will sooner or later be caught by one with power to lead men. Another such vision is needed in our day, and when it comes the level of the race understanding and race consciousness of peace will be raised nearer the standard that Jesus tried to impart to His followers. Universal peace will not be worked out by military or naval leaders, for their training and experience are along opposite lines. It will be worked out by individuals and leaders in the study and practice of right relationships.

We are not to busy ourselves with telling the rest of the world how to conduct itself. The right way is to get to work on our own problem. The "dayspring from on high shall visit us" only as we watch for the morning in our own mind and heart and make use of the light that is close at hand. Theorizing about food never yet produced a harvest or fed a famine-ridden people. Talking about peace has not brought peace in thou-

sands of years. Only the practice of peace will bring it to us as a permanent universal state.

QUESTIONS

1. When did the ideal of universal peace have its beginning?
2. What does Malachi represent?
3. Does intellectual perception always go before spiritual perception?
4. Why is the action of the Christ ideal compared to that of soap?
5. What is the social gospel that Jesus preached?
6. Who will at last usher in universal peace?

Lesson 11, June 10, 1945

UNITY SUBJECT—*Truth Interpreted and Applied.*

INTERNATIONAL SUBJECT—*Christ Proclaims the Good News.*—Mark 1:14, 15; Luke 4:16-21; Mark 8:27a, 29, 31.

14. Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God,
15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.
16. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.
17. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,
18. The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
19. To proclaim the acceptable year of the Lord.
20. And he closed the book, and gave it back to the at-

tendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21. And he began to say unto them, To-day hath this scripture been fulfilled in your ears.

27a. And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi:

29. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.

31. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

GOLDEN TEXT—*I came that they may have life, and may have* it *abundantly.*—John 10:10.

SILENT PRAYER—*The lesson of past experience and my expectation of future good I bring to bear on the present harvest, and I bend my energies to the reaping of today's good.*

The Holy Spirit has a sacred sound as of something too far removed from our everyday experience to be touched or grasped, a something to be worshiped from afar off. Yet we receive and express this Spirit in ourselves in a very practical way when we are whole-souled and wholeheartedly devoted to the ideal of the All-Good and quick to express it in word, thought, and action. The Holy Spirit or "Spirit of the Lord" inspires no holier-than-thou attitude. It generates an enthusiasm that is infectious in its influence, that captivates and holds us by its completeness, as all true perfection holds us spellbound and emulative.

Jesus made Himself one with the Holy Spirit by entering into the everyday life of His day and time and transforming it with His influence. Some of the things that He did are what anyone else would do under

similar circumstances. When John was arrested in Judea and imprisoned there, Jesus left Judea and returned through Samaria to His native Galilee, where He preached the same gospel that He had begun to preach in Judea. We need not forsake our daily routine or expose ourselves to unnecessary hardship to make our influence count in the cause of Truth. Our duty is to use good judgment wherever we are, to be true to the principles that, when followed, make life victorious. To shift our allegiance from an old form of religion to a new ideal of Truth in the inner life is not always easy in the old environment. To say that the kingdom of heaven is at hand and can be entered into here and now without waiting till death has cut us off from all that we know now, may alienate those who have known us as cobelievers in the old idea. But unless we can be true now to our convictions we have no assurance that we shall have strength enough to be true to them in the future.

It takes courage for us to claim that the Spirit of the Lord is upon us and that our divine mission is to help the untutored to a better understanding of their nature and destiny than they now have. Misunderstanding need not deter us from making a beginning, for we can never stand fast without wavering until we know in ourselves that we are living according to what we believe.

Until we are strong enough in our convictions to help others we can help ourselves. We can preach the good tidings of inner riches to our poor-spirited thoughts and opinions. We can release ourselves from captivity to fear, worry, suspicion, envy, malice, negative habits of speech, poor judgment. We can recover our power to see the good where we have been accustomed to see-

ing only evil. We can set ourselves free from the false beliefs that have made us bruise ourselves in the struggle of life. We can regain the strength of our early faith and with it a tolerance we may not have had before.

The Scripture is fulfilled in our ears and in our life whenever we claim our heritage of Christhood through the power of the I AM. The I AM is the pure thought or Son of God, but we do not always use it in Godlike fashion. Before we can come into spiritual consciousness in any measurable degree we must cross out sense consciousness, for the two do not intermingle. The necessity of crucifixion is clear to everyone who desires to follow the higher way.

The cross is not a thing to carry, as some of the religious literature of a former time taught, but a thing on which to die. Jesus was crucified on His cross, and we are to use our cross for the purpose for which it is intended. We get rid of our personal little selfish self on it. We then leave it behind us and rise to a new life in Christ. After the Resurrection Jesus carried the print of the nails, but He no longer carried the cross. He was "alive for evermore" and had "the keys of death." He knew its meaning. In the Christ consciousness we rise to a keener awareness of the meaning of life and of its source in God.

QUESTIONS

1. How may we receive and express the Holy Spirit?
2. How did Jesus make the Holy Spirit His own?
3. Is sound judgment in everyday affairs compatible with our expression of the Holy Spirit?
4. Is the courage of one's convictions as urgently needed now as in earlier times?
5. Should we undertake first to apply our new understanding of Truth to others or to ourselves?
6. When is the Scripture fulfilled in our ears?

Lesson 12, June 17, 1945

UNITY SUBJECT—*Fulfillment.*

INTERNATIONAL SUBJECT—*Leaders of "the Way."*
—Luke 24:44-47; Acts 4:1-4; 5:29-42.

44. And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

45. Then opened he their mind, that they might understand the scriptures;

46. And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;

47. And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.

1. And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them,

2. Being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead.

3. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide.

4. But many of them that heard the word believed; and the number of the men came to be about five thousand.

29. But Peter and the apostles answered and said, We must obey God rather than men.

30. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree.

31. Him did God exalt with his right hand *to be* a Prince and a Saviour, to give repentance to Israel, and remission of sins.

32. And we are witnesses of these things; and *so is* the Holy Spirit, whom God hath given to them that obey him.

33. But they, when they heard this, were cut to the heart, and were minded to slay them.

34. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the

people, and commanded to put the men forth a little while.

35. And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do.

36. For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought.

37. After this man rose up Judas of Galilee in the days of the enrollment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered abroad.

38. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown:

39. But if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God.

40. And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go.

41. They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name.

42. And every day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

GOLDEN TEXT—*Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.*—Acts 1:8.

SILENT PRAYER—*I keep an open mind so that I may follow and express every truth as it becomes clear to me.*

The subject of fulfillment was an important one to the early Christians. Fulfillment of the prophetic sayings of the Old Testament was always acknowledged. Since it is justified by events, even though at long range, Truth should be recognized and accepted at its full value. The subject of fulfillment however covers a broader field than that of prophecy. Everyone is inter-

ested in it because every person craves fulfillment in his own life and experience. No one wishes to live an empty, frustrated life. Everyone likes to make his life count in the life of the whole and make his part in the scheme of things an indispensable contribution to the perfect whole.

If we wish to realize our dreams and live a rich, full life we can all do so. The Christ consciousness is the way of fulfillment. "All things must needs be fulfilled . . . concerning me," the Christ. All that belongs in the Christ consciousness can be realized by those who enter into it and make it their own. All the truth that has been learned through devotion to the principle of good as the law of life (the law of Moses), through observation of the sequence of cause and effect (the Prophets), through experience in prayer and praise (the Psalms) is concentrated in the Christ Spirit and finds fulfillment in it.

Jesus Christ's commission to His disciples was that they should carry on His work of leading men into an understanding of Truth. To this end He "opened . . . their mind" to understand the truth that had already been discerned and recorded in the Scriptures.

It takes an open mind to understand Truth, whether found in the Scriptures or elsewhere. Preconceived ideas shut one out of the sphere of Truth. This sphere is the sphere of the living Spirit: quick and powerful, not cut and dried and filed for future reference. A prophecy meant a certain thing to those to whom it was first made. It may mean more to us in the light of the intervening centuries. We are to interpret it in terms that make sense to us now, not keep it embalmed in the worn-out terminology of thousands of years ago.

The prophet Hosea exhorted his people: "Come,

and let us return unto Jehovah . . . on the third day he will raise us up, and we shall live before him." We are to return not to the Jehovah of the ancient Jews, a God who executed vengeance, but to a Jehovah that we conceive as the impartial Spirit of divine love, wisdom, and power universally present, capable of being expressed by us when we devote ourselves faithfully to the task.

"The Christ should suffer." For hundreds of years at a time the world has lost sight of Truth. Throughout the Dark Ages of history it was in eclipse. The Anglo-Saxon Chronicles rank as the best record of the life of England that we have during the period they cover. Yet they record as facts certain things that we now know could not have happened. They solemnly state that "this year did blood rise out of the ground" in various parts of England. This statement was doubtless believed by the people of a past age, but to us it is a proof of superstition and ignorance. That blood travels by air from one country to another we accept, for we know that it is true. We know that blood has its source in sentient life, not in nonsentient clay, and that it therefore could never have risen out of the ground.

So the Christ or Truth suffers eclipse in some periods of history, but it is not always so. For when we search the realm of spiritual truth we find in the prophet Hosea the words: "I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings." Further back than the Anglo-Saxons spiritual truth stands forth clear and pure and vital. Nothing need be added to or subtracted from it, nor need such statements be interpreted, for they are perfectly clear. They express the divine ideal of life for men everywhere in every age.

The divine ideal can be realized only through a

change of mind and heart and a surrender of sense consciousness. This change is known in the Scriptures as repentance. That it can be total is shown in the statement that Peter and the apostles, when they had been beaten and forbidden to speak again in the name of Jesus, "departed . . . rejoicing that they were counted worthy to suffer dishonor for the Name." To suffer dishonor is the worst misfortune that sense consciousness can undergo.

QUESTIONS

1. Why is the fulfillment of prophecy important?
2. How can our dream of the ideal life be fulfilled?
3. What insures open-mindedness on the subject of Truth?
4. How has the Christ suffered in history?
5. Does pure spiritual truth have to be interpreted for us, or does everyone instinctively understand it?

Lesson 13, June 24, 1945

UNITY SUBJECT—*Be True to Principle.*

INTERNATIONAL SUBJECT—*Trustees of the Promises.*
—I Tim. 6:3-5, 9-12; I Pet. 4:12-16.

3. If any man teacheth a different doctrine, and consenteth not to sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4. He is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings,

5. Wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain.

9. But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such

as drown men in destruction and perdition.

10. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.

12. Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you:

13. But insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.

14. If ye are reproached for the name of Christ, blessed *are ye;* because the *Spirit* of glory and the Spirit of God resteth upon you.

15. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters:

16. But if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this name.

GOLDEN TEXT—*Seek ye first his kingdom, and his righteousness.*—Matt. 6:33.

SILENT PRAYER—*My faith accords with sound judgment and reason, and I acknowledge that it rests on a basis of understood and accepted principles.*

Sound words are the outcome of sound judgment and reasonableness, and to hear them spoken or written is to feel trust and confidence in the speaker or writer. Not only do we trust the one whose judgment is sound and impartial; we are inspired by our contact with him to express the convictions that are near to our heart. Our nature expands in an atmosphere of Truth made manifest and demonstrated before our eyes by a person

who lives simply and truly the life of the Christ.

To use one's understanding of the law of increase in the spiritual world in such a way as to gain money or material prosperity without regard to the inner riches of character is a temptation to which some have succumbed. The manipulation of the law for selfish ends was discountenanced once and for all by Jesus in the words "Thou shalt worship the Lord thy God, and him only shalt thou serve." The person whose heart is set on gaining wealth serves the petty self and loses consciousness of the inner riches that flow into the mind of him who unselfishly serves Truth for Truth's sake.

Love of money narrows a person's nature instead of expanding it, as does love of Truth. The great men and women of the world are not those who have spent their time in amassing a personal fortune. They have spent their time in serving mankind in such fields as science, invention, religion, medicine, art, literature, social service, or in wholesome living, setting an example that inspired others to follow. "Righteousness, godliness, faith, love, patience, meekness" is the goal of all devoted hearts regardless of the temporal work that engages them. They express these gifts in their work as well as in their leisure. Righteousness is never out of place no matter what work we may be called upon to do. If our judgment is sound and our faith and understanding clear we shall choose only work that is right for us to do.

To split hairs over doctrinal points and abstruse or abstract questions is unprofitable. If we are to "lay hold on the life eternal" as a state to which we are "called" by the urge of our better nature and the power of right desire, we shall be kept busy enough without stopping for argument over inconsequential matters.

Fundamentals are all that need interest us, and these are sufficiently engrossing to take our full time.

Complete concentration or consecration is necessary to the keeping of the commandment "without spot, without reproach, until the appearing of our Lord Jesus Christ." The commandment is that we believe in the Christ as being within us and in the entire world, and that we labor faithfully to express this hidden principle of universal love, wisdom, faith, and judgment. By and through the setting in action of the Truth we shall lift up the Christ until it appears to all men and draws them into allegiance to the same inner perfection.

In common with obedience faith is perfected through suffering, for in an extremity faith calls out to a higher power for help. Divine power, invoked, responds. The faith that will not be denied brings it into expression in proportion to the height of our expectation.

The idea of rejoicing in suffering is suspect to the practical-minded person. Nevertheless we have ground of rejoicing when our conscience is untroubled because we know that we have kept the law of love and have not offended by transgressing in any respect the rights of others. The murderer, the thief, the evildoer, the meddler have no ground for rejoicing when they are called on to suffer. He who suffers as a Christian is able to place his reliance serenely on God and avoid feelings of resentment or self-righteousness when he meets injustice. Knowing that all things are under law, he sees that his case is not exceptional, and he thus avoids the weakening effect of self-pity or desire for revenge. As he builds up in himself a bulwark against negative reactions he gains discipline, and this enables him to glorify God in and through the name and by the strength of the Christ consciousness.

QUESTIONS

1. What lies back of sound words?
2. What effect on character has the love of money?
3. Who are the great men and women of the world?
4. What is the nature of the call that we receive to "lay hold on the life eternal"?
5. What end is served by suffering?
6. Does the follower of the Christ suffer like the non-follower, or is there a difference?

The Bridegroom Comes

The bridegroom comes! The bridegroom comes!
Rejoice, O soul, and sing!
The Christ I AM in glory comes;
Let hallelujahs ring!
The soul, the bride, and the Christ I AM
Are joined by God's decree,
And the body incorruptible
Shall the glorious issue be!
Behold the Holy Trinity
Brought forth again in man!
Behold the final flowering of
The Father's perfect plan!
The bridegroom comes! The bridegroom comes!
Rejoice, O soul, and sing!
The Christ I AM in glory comes,
Let hallelujahs ring!

—*Lucy Sims Thompson*

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

ON MARCH 10 I had an attack of some kind, and when I came to myself on March 18 I was in the hospital. The doctor told my wife on March 14 that I had one chance in a thousand to recover. I had temperature of 106, and my wife called you folks. Within three hours after she had called you, my temperature started down and kept right on going down until normal.

No words that I can write would express my thanks to you folks for what you have done for me. Three years ago I wrote you folks about drinking. I was drinking too much. I have never taken a drink of any kind since, and I don't want it. You have done so much for me and my family. I read *Daily Word* each day and have actually got so I can make a very nice prayer.—*J. S., Kansas.*

I FEEL AS if I must tell you of the wonderful thing that has happened to me, and I know it was through faith. A year ago a doctor told me that it was necessary that I have an operation and within six months. I could not bring myself to believe that, and I did not have the operation. A week ago I went to a doctor for a complete examination, and he pronounced me in ab-

solutely perfect health. I thank God every hour of the day for His goodness. If we would only let Him take charge of our life completely, what changes He would make in our physical, mental, and moral being. How simple and wonderful life becomes when we let Him guide us!—*Mrs. R. L. B., Oklahoma.*

LAST WINTER when I was so desperately ill with pneumonia I had my daughter Jeanne wire you for aid. In a few hours the terrible suffering ceased and I was filled with a sense of peace and of being "safe in the arms of Jesus," just as in the old hymn. There are no words to describe it but I'm sure you know the feeling, you people who dedicate your lives to prayer!—*L. W. C., California.*

Filled with Plenty

I BELIEVE you will be interested to know that since last summer I have been successful in changing my employment to an entirely different field, far more interesting to me than the one in which I had been working previously, and among surroundings that are quite ideal. Previously, during the thirteen years that I had been out of college, I had attempted periodically to get into work of this sort and invariably been unsuccessful. Now I have the job, the people are perfectly charming, and the office is clean and attractive.

My way seems to keep opening up easily and naturally as I go along, and it honestly seems as if every minute something lovely happens for me to give thanks for. This is only one outstanding instance of the truly miraculous all-round improvement I have experienced in supply and in my human relationships since I have

been teaching; and these are only "the lesser mysterie of love" which can be retailed to another person. thank God every day for you, and I know that Hi blessing is on you and your activities.—*E. F. C., Ne York.*

He Shall Have Abundance

I WANT to take this occasion to thank you for your wor derful ministry and the letters I have received from yo this summer when my son was so desperately ill. H was in bed for four months, but the doctors say th disease sometimes takes more than a year, and th heart is invariably impaired. My son is as well as eve and making good progress with his work and affairs.

I am inclosing a check to pay for my subscriptio and am reserving the contents of the prosperity ban for the benefit of Silent Unity. When I have increase the contents I will forward them to Silent Unity.

As for the prosperity bank, before I used it I wa counting pennies for the weekly supplies before th week was half over. Since I have formed the prosperi habit I have saved for war bonds, and I always have surplus that I sometimes share with a less fortuna sister or buy things with for my granddaughter. My lo to you, and thank you for your lovely "blessings" lette —*S. S. G., New York.*

My Help Cometh from Jehovah

I NOTICED that with my last issue my subscription f UNITY has expired, so I am sending you one dollar f its renewal. I wish you could know what a feeling peace and comfort comes to me when I receive ea

new copy. Many times when I have been troubled and ense I have gone to UNITY for comfort, and I always feel so much better. I have been reading the magazine low for two years, and as I look back over that time I know that my outlook on life has been greatly improved. In all humility I say there is still much need of improvement, but I am so glad to feel that God is revealing to me the wonderful truths that I need to know. I pray earnestly that I may live up to the rule of righteousness as it is shown to me.—*L. P., Michigan.*

I ENJOY UNITY very much, and it helps me keep faith these troublesome days when it seems all the world has gone crazy. It has so much truth, love, and understanding between its pages. UNITY gives me strength and courage to carry on each day.—*Mrs. F. A. P., California.*

Search the Scriptures

I WANT YOU to know how much I have appreciated the lesson on "Judgment." It has not only helped me to a better understanding of certain points but has been of immediate help in my work for myself and others. I enjoy all the lessons, for they really give one something that he can "get his teeth into." Thank you so much for all I have learned from your work both at the school and in these fine lessons.—*G. S. A., Florida.*

Love One Another

I AM GLAD to say that the misunderstanding on my job with regard to which I requested your prayers has been perfectly adjusted, and now good will and co-operation is plainly manifest. It is indeed the work of God.—*L. A. P., Illinois.*

Silent UNITY

The light of Spirit implanted in me from the beginning breaks forth into my consciousness, and I am spiritually wise.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

he following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

rmingham—Harriet Price, 406 N 22

ARKANSAS

tle Rock—Mary Wayman, 117 E 15

ARIZONA

obe—Sarah Lightle, 117 E Oak

CALIFORNIA

hambra—Gertrude Hall, 100 N Garfield
kersfield—Della Shutts, 320 Brower bldg
rkeley—Susanna Scott, 2401 Dwight
verly Hills—Ruth Rae, 242½ S Beverly
noga Park—Nannie Highnote, 20126 Strathern
npton—May Butterworth, 115 N Chester
esno—Alice Stokes, 171 Blackstone
endale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South
llywood—Rose Schneider, 1162 N St Andrews
dewood—Maude Galpin, 226 E Spruce
ng Beach—Louise Newman, 935 E Broadway
s Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams, 315 S Hill
nrovia—Unity, Monrovia Woman's club
Long Beach—May Butterworth, 220 E 5
kland—Rose Emery, Ebell club; Alma Morse, 1433 Madison
sadena—William Stack, 60 N Mich
verside—Katherine Sweaney, 3614 Ninth
cramento—Naomi Anderson, IOOF hall
n Bernardino—Dr & Mrs H P Nicholls, 763 D St
n Diego—Marie Fleming, 1944 30th
n Francisco—Robert Hulbert, 126 Post
nta Cruz—Alice Hopkins, 151 Garfield
nta Monica—Mr and Mrs L L Hill, 528 Arizona
ckt—Della Shutts, Savoy hotel
n Nuys—Mary Hider, 14416 Victory
nittier—Louise Newman, 410 S Greenleaf

COLORADO

nver—Mabel Beech, 1555 Race

CONNECTICUT

idgeport—Helene Kersten, 610 Fairfield
rtford—Harriet Gilbert, Brown Thomas bldg
w Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

shington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

ystal Beach—Betty Bain, Grace Arrowsmith
Jacksonville—Mary West Fullenlove, Mildred Weidler, 220 E Monroe
Lakeland—Ida Decker, 270½ E Main
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, Louise Ramey, 413 Grand Central
West Palm Beach—Fannye Treaster 215 S Olive

GEORGIA

Atlanta—Kathryn Boyce, Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, City Hbrary
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 421 N Main
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Maud Kellogg, 414 E Adams

INDIANA

Anderson—George Townsend, 217 Williams blk
Ft Wayne—Cleo Lee, 220 E Jefferson
Indianapolis—Dale & Donna Newsum, 1514 Park; Frederick Andrews, 8 E Market
Kokomo—Lydia Simpson, 523 S Washington

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th
Louisville—Maebel Carrell, Ruth Gipin, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) 1807 W Walnut
Paducah—Orilla Werner, 727 Broadway

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Birmingham—Virginia Shipley, Community house

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, 63 Jefferson

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Lu Dora Be Vier, 72½ N Saginaw

Royal Oak—Maud McCulloch, 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg

Lee's Summit—Nettie Wyatt, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Fannie Baldwin, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 3625 Carter; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Estelle & Myron Key, Dunn bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 109 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg

Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robert Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11 A Midland

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6

NEW YORK

Albany—Marion Hoagland, YWCA

Binghamton—Carol Gillespie, Arlington hotel

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Flushing—Adele Woodruff, 135-42 40 rd

Ithaca—Unity, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New York—Georgiana West, 1 W 47 Crichton Boatwright, 500 5 ave; Josephine Seimon, 400 E 59; John Coulson 600 Madison; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, 29 Gibbs

Roslyn Heights—Adele Woodruff, 5 Mineola

Syracuse—Mae Lundahl, Onondaga hotel

Troy—Marian Hoagland, 27 4th

White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Ralph O'Day, Jessie Maloney, 3 S High

Alliance—Unity, 242 E Main

Canton—Octavie Martial, 203 6th NW

Cincinnati—Unity, Masonic Temple, 5th and Broadway; Effie Smith, 304 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—William Quinn, 50 W 5th

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, Tecumseh bldg

Toledo—Wallace Tooke, Commerce Bank bldg

Warren—Everett St John, 2d Natl Bank bldg

Wellington—Margaret Jones, 419 Court land

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Kittrell (col) 81 West

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Edward Robinson, 233 Olive

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca

Nashville—Mary Turner, 1816 Broa

TEXAS

Amarillo—Eugenia Lane, Blackburn Bld

Dallas—Ruth Gillespie, 2030 Commerce

El Paso—Mabel Peck, 305 E Frankli

Fort Worth—Ruth Gillespie, Texas hote

Houston—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian Brown, Civic Recreation bldg
Kennewick—Beulah Scott, Arrow Grill
Seattle—Unity, Ben Franklin hotel
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine.

Appearing in Other Unity Magazines This Month

"Give your mind a new thought, a new interest, to take the place of the old, and see how quickly the mind will respond with renewed interest in life," writes Wright Field in her article "The Great Discovery," which appears in *Daily Word.*

"For you the secret of success in business is first of all to select the right business," says Harold S. Kahm, who in his *Good Business* article entitled "How to Start a New Postwar Business" stresses the point that it is more important to make a survey of yourself than it is to survey the opportunities that peace will open up.

"Scottie Gives a Lesson" is the title of the *Wee Wisdom* story by Carl Truitt, who says that getting fun out of merely playing a game instead of having to win is a lesson that, once learned, means happiness at all times instead of sadness in defeat.

"Be Cheerful, Not Complaining" is the title of a *Weekly Unity* article by Clara Beranger, who stresses from a Truth standpoint the importance of maintaining a cheerful attitude at all times, because complaints rarely find welcoming ears.

"This Is the Way I Wash My Clothes" is the title of a true-experience story that Bertha Wood Barron has written for *Progress*. She says that her present cheerful attitude toward common household tasks was preceded by several years of self-pity and misery.

Prosperity

BY CHARLES FILLMORE

"There is a kingdom of abundance of all things and it may be found by those who seek it and are willing to comply with its laws," writes Charles Fillmore in his book *Prosperity.*

With the purpose of explaining divine substance, from which emanates our abundance of all good, Mr. Fillmore says that it is in the water and in the air everywhere about us. We are like the fish asking, "Where is the water?" when we ask, "Where is substance?" because we live and move and have our being in it.

Mr. Fillmore explains in *Prosperity* how man may comply with divine laws and demonstrate his good. Also he discusses the fallacy of many negative race beliefs. For example, he says it is not necessary to embrace poverty in order to live the Christ way. "In the great mind of God there is no thought of lack, and such a thought has no rightful place in your mind. It is your birthright to be prosperous, regardless of who you are or where you may be."

(In the standard binding *Prosperity* is priced at $1; in the de luxe binding at $2.)

Unity Books and Booklets

For Beginners

Beginning Again
God a Present Help
God Is the Answer
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask

(The books listed above are $1 each in standard edition; $2 in de luxe binding)

How I Used Truth	standard only	$1.00
Working with God	standard only	1.00
Finding the Christ	*Russian*	.25
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
The Mental Equivalent	*German* $.10; *Russian*	.25

For Healing

Christian Healing	de luxe $2; standard	1.00
Divine Remedies		.50
Jesus Christ Heals	de luxe $2; standard	1.00
Truth Ideas of an M. D.	de luxe $2; standard	1.00
You Can Be Healed	de luxe $2; standard	1.00

For the Home

Meatless Meals	cloth	1.50
You and Your Child	de luxe $2; standard	1.00

For Inspiration

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	de luxe $2; standard	1.00
Inner Vision		.50
Mightier than Circumstance	de luxe $2; standard	1.00
Prosperity	de luxe $2; standard	1.00
Sunlit Way, The	de luxe $2; standard	1.00
Unity's Fifty Golden Years	paper	1.00

For Devotion

All Things Made New	de luxe $2; standard	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	de luxe $2; standard	1.00
Know Thyself	de luxe $2; standard	1.00
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	de luxe $2; standard	1.00
Talks on Truth	de luxe $2; standard	1.00
Teach Us to Pray	de luxe $2; standard	1.00
Twelve Powers of Man, The	standard	1.00
What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You want from Life?	.10	Life Is Consciousness	.10
Breath of Immortality	.10	Prayer of Prayers	.10
Challenge of the Dawn, The	.10	Protecting Presence, The	.10
Daily Resurrections	.10	Recipes for Living	.10
Gifts for the Christ	.10	Song of Life, The	.10
God Is Blessing You Now	.10	The Mental Equivalent	.10
Great Helper, The *French, English*	.10	Turning Point, The	.10
He Passed This Way	.10	Twenty-Four Golden Hours	.10
Holy Bread	.10	Way of Faith, The	.10
Joy Cometh	.10	Where Blessings Begin	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.00

NEWS *from* UNITY

In the July issue of Unity *magazine will appear the first of a series of five articles by Clara Beranger. This first article is entitled "Let Go." Mrs. Beranger says that before we start re-educating the mind and building up new constructive ways of thinking it is necessary to get rid of old ways that have a destructive effect on health and happiness. One of the most common of the bad mental habits that should be overcome is worry. Worry has a direct effect on the body, undermining health in many ways. The article "Let Go" abounds in helpful suggestions for re-education according to Truth ideas.*

Search for Original Letters of Myrtle Fillmore

Since Myrtle Fillmore, one of the cofounders of the Unity movement, maintained a wide correspondence during the years of her ministry, it is believed that there must be many unrecorded letters in her own handwriting in the possession of her close friends and of those whom she served through the regular channels of Unity. Unity is eager to borrow and examine as many as possible of these letters.

If you or someone you know have letters that you believe to be written by Myrtle Fillmore (in her handwriting), Mr. Lowell Fillmore would appreciate receiving them. Send them by registered mail, and we will refund postage at the time we return the letter to you. By loaning us the Myrtle Fillmore letter in your possession you will be helping Unity preserve her spiritual counsel for the benefit of all Unity students. Just send your Myrtle Fillmore letter to Mr. Lowell Fillmore, Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Author Praises God Is the Answer

The Kingdom-Way-of-Life Program which was initiated May 1 promises to be one of the most successful study programs Unity has planned and recommended. A well-known author and loyal friend of Unity made the following statement in a recent letter concerning *God Is the An-*

swer, the book being studied in the Kingdom-Way-of-Life Program during May and June: "If returning soldiers would earnestly read *God Is the Answer,* by Dana Gatlin, it would solve all their problems. I keep it on my desk for frequent reference. When I reread a paragraph or a page it seems to have a fuller meaning. It is truly a great book."

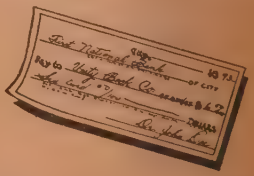
This letter was accompanied by an order for several copies of *God Is the Answer* for personal distribution. You will find the Kingdom-Way-of-Life Program explained elsewhere in this issue of *Unity* magazine. You still have time to participate in this spiritual event.

New Subscriber Comments on Daily Word

A friend in California writes: "I am a new subscriber for *Daily Word,* and I wish I could adequately express my appreciation for the help it is bringing me. Its messages seem to come not from a printed page but from the understanding hearts and minds of you who prepare it."

Over Half Century with Unity

From a physician who has been going through and sorting out a correspondence accumulated over a lifetime Unity has received a friendly letter inclosing a check indorsed by Charles Fillmore in 1893. The physician had ordered books and had sent his personal check in payment.



This friend of over half a century writes: "The check is evidence that I have been with Unity for a long time. No doubt many have been with you as long or longer. During

these many years I accumulated a good-sized Unity library, and I have given away copies of most of your books and many subscriptions for your periodicals, and I expect to place still more."

Minister Praises Unity Booklet

A Presbyterian minister who received a copy of *The Contemplation of Christ* as a gift writes: "I read *The Contemplation of Christ* through the evening it came, and will make it the subject of further careful study. I would like to make those chapters themes for a series of services in my church. It seems to me that the world is losing much by placing the emphasis on the Christ of Galilee of nineteen hundred years ago. Christ lives today."

The Contemplation of Christ is an attractive, paper-bound booklet, which was written by Ernest C. Wilson out of his experience in making the Christ the major theme of his meditations for an entire year.

Tools for Sunday School Workers

Tools for Sunday School Workers is the title of a helpful little booklet explaining how to organize and develop a Sunday school, also listing lesson materials and supplies that may be ordered from Unity. Unity lesson materials include courses for beginners, primary groups, and inter-

mediates, and the *Sunday School Leaflet* containing lesson material for all age groups. The *Unity Sunday School Leaflet* presents the International Sunday school lessons both in the Bible text and in story form. There are suggestions for daily Bible study, a metaphysical interpretation of the lesson, an illustrative story for children, and pertinent questions that encourage thinking along Truth lines.

You are invited to write to the Unity Sunday School Department for the booklet *Tools for Sunday School Workers,* also for sample copies of the graded lessons and the *Sunday School Leaflet.*

Unity Training School

The third term of the Unity Training School will begin July 2 and continue through July 27. Classes will be offered for beginning and advanced students and will be given by E. Roy Feldt, Margaret Strahle, Francis J. Gable, Richard Lynch, Rose Emery,

Elsie Shaw, Margaret Ann Feldt, and Mr. and Mrs. Charles Fillmore. The fourth term will begin August 6 and will continue through August 31.

For further information about the Training School write to Unity Training School, Unity Farm, Lee's Summit, Mo.

Unity Literature for Foreign Countries

If you have friends or relatives who are citizens of Spain, Holland, France, Sweden, Italy, Russia, or Germany, Unity solicits your assistance in arranging with them for distribution of its literature in their localities. It is our desire to add many new names to our lists of friends in these countries, and to send them Unity literature as soon as it is possible to do so.

Literature will be sent without charge wherever necessary. Unity will co-operate with its foreign helpers in every way possible in order to help them establish the Unity teaching and healing ministry wherever there is a need for it. If you have lived abroad and can suggest ways in which we can start new channels of distribution of Unity literature, or if you have the names and addresses of friends in Spain, Holland, France, Sweden, Italy, Russia and Germany we shall very much appreciate hearing from you. Address your letters to the Public Relations Department, Unity School of Christianity, Kansas City 6, Mo.

From the tiny spark of faith inherent in me there flames up in me, as I look toward the Almighty, the truth of my being, the truth that at all times, under all circumstances, in spite of conditions, there is a power within me greater than any thing external to me, and that I can trust this power completely, to bring forth that which is for my highest good.—*Frances W. Foulks, All Things Made New.*

GOOD BUSINESS

Announces A NEW FEATURE

•

GOOD BUSINESS readers have suggested that a topical index to articles appearing in GOOD BUSINESS would be helpful to them in their careers as managers, personnel directors, teachers, and salesmen. The editors of GOOD BUSINESS have adopted this suggestion and announce that the articles presented in GOOD BUSINESS during the first six months of 1945 will be indexed in the June issue. Such topics as success, management, human relations, personnel, and salesmanship will be included in the index. A topical index of the material presented in GOOD BUSINESS during the entire year of 1945 will appear in the December 1945 issue.

GOOD BUSINESS

IS UNITY'S BUSINESS MAGAZINE

GOOD BUSINESS, Unity's magazine for businessmen and businesswomen, helps its readers with practical suggestions for applying Truth to new situations. Along with the many constructive articles that appear in each issue of GOOD BUSINESS, the following regular features have won the approval of its readers:

CALENDAR OF ACTIVITY
BUSINESS PROBLEMS—a section devoted to the discussion of problems of readers
CURRENT COMMENT—comments on world happenings

Whether you are an employer or an employee, let GOOD BUSINESS give you practical ideas that you can readily adapt to your own needs, and thus bring you greater success and satisfaction in your work. The price of a year's subscription (twelve copies) is $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

Do Not Limit Your Supply

If you believe your business or your job is the source of your supply, your supply will be limited to what you can earn in that business or job. But if you can realize that God is the source of your supply there is no limit to the supply you may receive.

The Prosperity Bank plan is designed to help people realize that God is the source of their supply and to prove it by sharing their supply with others.

The Prosperity Bank plan has helped thousands of people to establish prosperity in their affairs by means of the realization and practice of Truth. It can help you to do this too and at the same time provide a convenient way to share Truth with your friends by sending gift subscriptions for UNITY. As you follow the daily Bank drill and save for your gift subscriptions Silent Unity will pray with you for your prosperity.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

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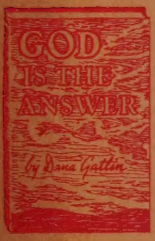
The Kingdom of Heaven Is Yours to Enjoy Now!

Jesus often spoke of the kingdom. He said it is "at hand"; He said the kingdom of God is "within you." Since Jesus spoke in Truth and for all time, you are assured that heaven is not a far-off place. No, the kingdom of heaven is at hand for you, awaiting your claim of peace, love, health, and bountiful supply—whatever you are now seeking, the attainment of which will mean heaven to you.

If you wish to bring the kingdom of heaven into your daily affairs, you will want to unite with others in Unity's Kingdom-Way-of-Life Program, which is scheduled for the months of May and June. To unify the study and prayer of all participating students Unity recommends the book

GOD IS THE ANSWER



Dana Gatlin shows in GOD IS THE ANSWER just how God is the answer to every human need. Furthermore she shows you how to surmount any obstacle by centering your attention upon God rather than upon the obstacle, and she inspires you to seek the spiritual vision whereby you can see the infinite possibilities of the fulfillment of your heart's desires.

To accompany the book GOD IS THE ANSWER Unity has prepared a special practice guide entitled *Heaven Is Here.* This guide explains further what is meant by the kingdom way of life. It also gives you the definite steps to take in your daily prayer and study periods.

Plan Now to Take Part in This Program

All you need to do to unite with others in Unity's Kingdom-Way-of-Life Program is to have at hand a copy of *God Is the Answer* and the *Heaven Is Here* practice guide. *God Is the Answer*, in a beautiful new edition, is priced at $1. The practice guide is free and is included with every copy of *God Is the Answer.* If you already have a copy of the book be sure to ask for the free practice guide so that you can take part in the program.

UNITY SCHOOL OF CHRISTIANITY

917 TRACY, KANSAS CITY 6, MO.

He Speaks in Silence

Elizabeth Barr Haas

When in the stillness I seek Him,
  When out of utter despair
I come to the blessing of solace
  In the peace and comfort of prayer;
I hear no shout from the heavens,
  No sign nor vision I see
Save only this soft admonition:
  "My child, come thou unto Me."

When in the twilight beguiling
  My heart from its sickness and care,
His presence still safely infolds me,
  Though no voice stirs on the air;
Then out of infinite silence,
  Bringing newness of life to my soul,
Comes the glory of this revelation:
  "Child, thou art healed and made whole.